

# THE CHRISTIAN CENTURY.



Volume XIX.

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Number 34.



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## Temperance

### Drink.

No man who has looked into the subject can deny that the present habits of drinking in this country lay a heavier burden on the free development of man's powers for social good and freedom than arises from all other preventable causes put together. Most of us pass years without looking into the matter. But to know the real state of things is enough to appal the stoutest heart and convince the coldest. And once known, it is impossible to be quiet any longer.—S. A. Brooke.

### A Baby Drunkard.

In all the thirty months that make up the span of her life Sarah Brooks, a tiny, lisping girl, never drew a sober breath.

The Juvenile court authorities, insured to instances of youthful depravity, were horrified when they heard the story.

Neglected, beaten, dirty, ragged, living in a state of drunkenness among shameless men and more shameless women, she was picked up by Probation Officer Elizabeth McDonald in a state of intoxication.

The child reeked with liquor. Blear-eyed, with swollen features, she fought when her demand for liquor was ignored. Her baby language made scarcely articulate the cry she reiterated:

"Wicky, wicky, Sadie wants wicky." A woman who stood by laughed the foolish laugh of a drunkard.

"She wants her booze," she explained to Mrs. McDonald.

The baby's mother is serving a sentence in the bridewell.

When the mother was taken away the little one was left to shift for herself, to be allowed to sleep in places that a dog might shun. The women who had been her mother's associates found it easier to keep Sarah quiet as her mother had stilled her—by giving her whisky and beer.

"It is the most horrifying case that ever came to my attention," said Mrs. McDonald. "The child's body is a mass of bruises and she is so saturated with liquor that she may die when deprived of it."

From the baby Mrs. McDonald learned that it had received its first taste of liquor in a corner saloon where its mother frequently sent it to buy whisky. The bartender thought it good sport to give the baby whisky and beer to drink to amuse the saloon loungers.—Chicago Chronicle.

### LOG-CABIN PHILOSOPHY.

Some folks would rather have a bushel er misery dan des a pint er

happiness. It's de big measure what gits um.

De reason so little hay is made whilst de sun shines is 'caze we can't keep fum studyin' 'bout how high de thermometer is.

Dis is snake-killin' time in Georgy, but some folks don't have ter go fur ter find um! Dey kills um ever' time dey puts on dey boots.

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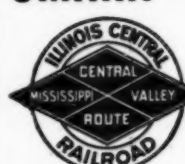
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## EDITORIAL

### DOGMATISM AND HUMILITY.

There is a strong tendency in human nature to identify personal opinions with the absolute truth, and thus to invest the statement of one's beliefs with a definiteness that is meant to be final in its character. It requires some experience in handling truth and some acquaintance with the processes by which it is verified to learn that a final definition is rarely possible, because truth itself changes by expansion, as one comes to know it more intimately and adequately.

The tendency to dogmatism is the evidence of a certain stage of culture some distance removed from the fullest. Dead certainties are the prized possessions of men whose vision is limited largely by the territory in which they ply their trade. A man needs to be born again, intellectually, before he sees the kingdom of truth in its richness and breadth, and knows that in the small holdings which he may possess are to be found but limited parts of the whole rich domain. When once that fuller stage has been reached there comes a recognition of that need of humility and modesty in the assertion of one's opinions and a willingness to regard the opinions of others as quite as likely to be honest and assured as one's own. The truth one possesses will not grow less valuable with this process, but rather more, as its adjustment to the whole body of truth is seen with the clear eye. In such a state of mind one will hold his opinions with a recognition of their tentative and partial character and will not commit himself to the mistake of supposing that they are incapable of correction.

Dogmatism is not confined to one age or period of life. Sometimes mature men are found whose natures are so marked by this quality that it discounts the value of all their opinions. It may be due to lack of training which has prevented their understanding the scope of the subjects they attempt to discuss, or it may be that with a serious desire for truth the task of investigation has been taken up at a period when the mind is no longer plastic and hospitable; or it may be the result of a wrong system of mental discipline by which one's earliest opinions, received from some teacher recognized as a final authority, have been identified with the ultimate truth, and all opinions to the contrary met either in conversation or in literature are waived aside with the arrogance of one who feels himself possessed of final knowledge.

On the other hand, young men are sometimes,

though perhaps less frequently, characterized by this same unhappy trait. In their cases the cause is not far to seek. They cannot be accused of having hardened into a groove from which escape is impossible. Their trouble is rather of having imbibed their opinions from others without the ability or disposition to verify them by comparison with the facts. There may be excuse for dogmatism in older men. One can tolerate it, chiefly because it has its humorous side. But the same cannot be said of the dogmatism of unfurnished youth, which catches at opinions expressed, as if they were the last word that should be said upon the subject. The duty of young men is to be willing to pay the price of hard and earnest study of all questions upon which they expect to speak. Their teachers will prove of value to them not as they fix their opinions, but as they give them the method and inspiration to enter still wider fields of knowledge, and the ability to think the subject through for themselves.

Wherever dogmatism is found, in old and young, it is an ungracious and unhappy trait. Truth is not always capable of being put into precise and determinate parcels. There are some questions upon which one must be content to accept partial light. There are plenty of people to be dogmatic, not many to be believably diffident and doubtful. Surely it is good for us to find those whose attitude toward the enigmas of life is like that of the Hebrew poet, who said:

"Lord, my heart is not haughty,  
Nor mine eyes lofty;  
Neither do I exercise myself in great matters,  
Or in things too high for me."

More harm to truth and human happiness has come from over-certainty and presumptuous self-assertion than has ever resulted from suspense of judgment and patient waiting. It is a weakness of human nature to be impatient of indeterminate issues, to demand clear-cut verdicts, and to snatch at premature decisions. It is a grievance we have against Providence that it will not satisfy our craving. Perchance the delay is due to a wider vision, and a juster sense of the mixed and conflicting elements that complicate every problem of human existence.

### Take Courage.

Let those who have failed take courage,  
Though the enemy seemed to have won,  
Though his ranks are strong, if he be in the wrong,  
The battle is not yet done.  
For sure as the morning follows  
The darkest hour of the night,  
No question is ever settled  
Until it is settled right.

—Ella Wheeler Wilcox.



## CHRONICLER'S DESK.

What about that pregnant Pauline phrase, "the work of the Lord"? There are people who will work for an organization, for the church of which they are members, for the denomination to which they belong, but they will not turn a wheel for the Lord. They are zealous for congregational expansion, for the success of a party, for the prosperity of the visible local work with which they are connected, but the Lord and his work are not in it. There is perhaps a larger number who will help the leader of church work, if they happen to like him. "I like Bro. Jones and I will do all I can to help him." Or they do not like Bro. Jones, and for that reason feel perfectly justified in staying at home and doing nothing, or worse than nothing. There are entirely too many people in all the churches who look upon the whole thing as the business of the preacher, with which they have no vital concern, which they can neglect or oppose, if they do not happen to take a shine to him, and then it is his affair which they are helping for his sake. This is the Lord's work, brethren, *the Lord's work*. It is not mine any more than your's; it is ours, because it is the Lord's, whose we are and whom we serve. The Chronicler heard a good Christian man in Australia say to a delinquent brother one Sunday morning in the church: "Brother Smith, what has the Lord done to offend you?" "What do you mean?" said Smith. "The Lord has done nothing to offend me. Why do you ask me such a question as that?" "Oh, well," said the brother, "I haven't seen you at church for a year or more, and I thought perhaps the Lord had done something to offend you." "No," said Smith, "the Lord has done nothing to offend me, but the brethren have. There are men in this church who are not living right, and I cannot conscientiously sit down at the Lord's table with them." "What has that to do with your duty?" said the brother. "This is the Lord's day, this is the Lord's house, this is the Lord's supper, this is the Lord's service, this is the Lord's work we are engaged in, and you are the Lord's servant, and as long as the Lord is true and faithful, you have no excuse for absenting yourself from his house or neglecting his work, no matter what the brethren do or fail to do." Smith afterwards told the Chronicler that this speech converted him. It caused him to think thoughts that had never passed through his mind before, and he made up his mind, then and there, that he would never again slight the Lord and neglect his service because of the failures of other people. This is not the preachers' work, nor the churches' work merely through official channels; it is the Lord's work, and both the ministry and the church are the instruments of God through which he is seeking to redeem the world.

What is the Lord's work anyway which he has put into our hands to do for him? The Savior answers that question in the Great Commission. The apostles were to make disciples of all nations, and after baptizing them into the name of the Father and of the Son and of the Holy Spirit were to teach them to observe all things whatsoever Christ had commanded them. Making disciples and teaching them to live the Christian life was the work of the apostles, and it is our work. The salvation of sinners and the edification of saints is the work of the Lord he is seeking to accomplish through the church. These are the two departments of Christian service we are most solemnly commanded to prosecute in the name of the Lord.

The fathers taught us that the Acts of Apostles were written to teach us how to convert sinners, the Epistles to teach us the way to edify saints and to develop the spirituality of believers. Not only is it a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, but he taught his disciples how to live in order to glorify God and to enjoy themselves forever. Men are really made Christians by degrees. They are first turned and then trained, matriculated and then educated, converted and then sanctified. It is not enough for a church to grow in members; it must also grow in grace. These two departments of the Lord's work must go hand in hand. When a convert is made we must be careful to train him in service and Christian character. The world must be converted by the gospel and transformed by the church into the likeness of Christ. Evangelistic revivals are needed to convert the world, and still more sadly are spiritual and ethical revivals needed to transform and consecrate the church, that the outside may no longer remain the world when it gets to be the inside. It takes three things to make a powerful church in the sight of God: Efficiency in its officers, piety in its members and co-operation between the two. There must be also piety in the officers, efficiency in the members and the co-operation between them must be to the end that worldlings are made Christians and Christians are made better Christians. These two things constitute the work of the Lord in which every member of the church is expected to engage according to ability and opportunity.

The conversion of sinners involves opposition to sin in all its forms, and the practical vindication of righteousness by being righteous. There must be no compromise with sin in the work of the Lord. Everything that sails under the flag of Satan must be fired upon as an enemy. The church has made the mistake of opposing sin in patches and by spasms, while in long intervals, and over great spaces of evil, it has lapsed into indifference, compounding for sins it was inclined to by damming those it had no mind to. Some people are very zealous in fighting one or two sins, but they have no eyes to see any others. There is an anti-secret society that fights lodgery; there are temperance orders that fight whisky; there is a peace society that opposes war; there are civic federations, law and order leagues that declare war against certain forms of lawlessness. It is all right to fight any one sin and to fight it forever, but the Church of God that does the work of God must array itself in deadly opposition to all sin and every sin. The education of men in the divine life involves the passionate advocacy of every virtue, every grace and the enthusiastic practice of every right principle. Only men and women who despise corruption in politics, in citizenship, in business, in society, in everything, who insist on integrity and purity in all the departments of life, can do effectively and fully the work of the Lord in the world.

## God's Love.

Purer than the purest fountain,  
Wider than the widest sea,  
Sweeter than the sweetest music,  
Is God's love in Christ to me.  
Why love me so?  
I do not know;  
I only know  
That nothing less than love divine  
Could save this sinful soul of mine.

—Herald and Presbyterian.



## A GLANCE AT THE GLOBE.

### Trouble on the Island of Hayti.

Recent advices from Hayti to our state department indicate that the provisional government established is meeting with rebellions. Four towns at least are resisting, and one of these was captured only after many lives were lost. This place was set fire to and totally destroyed when the inhabitants were abandoning it. Ten thousand people are reported homeless and destitute. Provisions have been sent for such relief as can be given.

### Ambassador White Resigns.

The resignation of Andrew Dickson White, our ambassador to Germany, is now in the hands of President Roosevelt. The time named for it to become effective is November. Mr. White has been conspicuous for years as one of America's ablest diplomats, besides also being a historian and educator of international repute. A former president of Cornell, he was honored with degrees from several large universities, and has served in many diplomatic missions, among them that of chairman of the American delegation to the peace congress at The Hague. Ambassador White is a native of New York state, a graduate of Yale, and a former student in the universities of Paris and Berlin. His principal writing is his "History of the Warfare of Science and Theology." Since 1897 he has held his present position.

### Spaniards Loyal to Alfonso.

A recent tour through the thickly populated part of Spain by the king was the occasion of a general outburst of public feeling in his honor. At all the principal towns he was received with unquestioned enthusiasm by those whose loyalty he would desire. No cries of disapproval, whether Carlist or Republican, were raised. The people everywhere indicated genuine pleasure in the presence and bearing of the youthful monarch, called while yet the merest stripling to the highest responsibilities. They invest him with a halo of reverence. Before his coronation Alfonso had been taken several times by the queen mother on "trips of education," but the present journey marks an epoch in his life and gives indisputable evidence of his popularity throughout the kingdom. It is granted even by the anti-monarchical papers that his behavior is full of promise and that he displays a dignity and force not expected. He will soon make a visit to Paris, which will be noticed with interest, as the Parisians once grossly insulted his father.

### The Coronation a Success.

After a postponement because of a necessary surgical operation, and after weeks of anxiety and superstitious fear, Edward VII was at last crowned on Aug. 9. In Westminster Abbey amid a surrounding of the nobility, beauty and learnings of the United Kingdom and colonies, of Indian rajahs, colonial premiers, princes of the royal houses of Europe, distinguished diplomats and representatives from every nation in the world, was accomplished the significant exercise. Nearly 7,000 was the number of fortunate ones who found place within the abbey, among which were nearly 100 Americans. Temporary seats ranging 50 feet high had been constructed. Each seat was covered with a large white official program, in the center of which was a small, deep red book of service. The

only mishap was due to the archbishop of Canterbury, whose age had made him feeble and almost blinded his eyes. When the aged archbishop was placing the crown his hand trembled so greatly as to necessitate a steadier hand to assist, and when he had almost placed the crown he found that it was being set with the back to the front. Many were the gratulations received from various nations, and all England with her colonies engaged in holiday reverie over the grand consummation of their hopes.

### Charge of Cruelty Denied.

The charge made by Explorer Harry de Windt concerning cruelties in Siberia by the Russian government are emphatically denied by Grand Duke Boris of Russia now touring in America. The former's statements to which the duke makes decided objection are as follows: "I do not care to go into details about what I saw at that Siberian outpost. It is a hell upon earth. I am making this statement for publication fully recognizing the seriousness of it. I had always opposed the view of Kennan, because I had seen exiles that were well treated, but the ghastly record of this place appalled me, used as I am to strange and horrible sights. Of all the men and women there only two are accused of actual crime. The others are political agitators."

"I do not know Mr. de Windt," said the grand duke. "Of course, Russian discipline is strict in Siberia. It has to be so. England and France have treated prisoners more severely than have the Russian authorities the exiles to Siberia. Once in Siberia for whatever cause, the prisoners, or exiles, if you please, are not subjected to inhuman treatment. There may be, and doubtless are, isolated cases of undue severity, as in the prisons and asylums of the United States and every other country. The responsible Russian authorities always see that justice is done in these cases. It is a fact that thousands of exiles, when pardoned, and free to return to Russia, elect to stay in Siberia. Thousands of them are happy and prosperous in that far-away land."

### Death of Artist Tissot.

At the age of 66 years James Joseph Jacques Tissot, the famous illustrator of incidents in the life of Christ, has passed away. While his reputation outside of France, where he resided, was most largely due to the 500 paintings of Christ and incidents in his career, yet he was before this was accomplished one of the most notable figures in the Paris salon, in which he exhibited for many seasons. Perhaps his best known single works are "Faust and Marguerite," "The Return of the Prodigal Son" and his "Partie Carree," which have been reproduced by thousands in every civilized country. It was in 1893, however, when he produced those pictures in the life of Christ which he himself considered his choicest work. In 1886 he departed from Paris for the Holy Land to study the place and people for a series of illustrations. He was already a genius in art, but still a man of the world with delight in little that was not worldly. He returned after a study of the conditions there, and a necessary study of Jesus Christ from the New Testament, a thorough believer and a devout worshipper. He brought with him also his collection of illustrations which two years ago were exhibited in this country and which later he sold to a French firm for \$220,000 after an offer of \$300,000 had been refused an English firm.

## CONTRIBUTED

### Do Not Forget.

Do not forget as you go on your way  
Through this busy world, with its toil and strife,  
Often a kindly word to say  
To those you meet in the paths of life.  
Do not forget that a smile of cheer  
May comfort a heart that is sad and drear.  
And brighten a day that is hard and long.  
The burning words that forever live  
It may not be yours to speak or give—  
But there's heart and hope in a bit of a song.

Do not forget that wherever you go  
Kindly deeds may be found to do.  
No one so poor but can bestow  
The help that will courage and faith renew!  
No one so weak who cannot give  
The hand that may help a soul to live  
And rise again from the trodden clay!  
Splendid achievements may never be yours,  
But the deed that for love's sake is done endures,  
And will blossom forever from day to day.

—L. M. Montgomery.

### ENLARGEMENT.

JOHN W. ALLEN.

Be ye also enlarged. II Cor. vi:13.

This is Paul's plea for spiritual enlargement. He is not speaking of increase in numbers, of which we often make so much, but of growth in life, of which we often make so little. He says to those to whom he writes: "You are straightened, or narrow, in your affections. Be enlarged, large minded, great hearted. Do not be small souled, narrow minded. Be large." This is a much needed exhortation, for the tendency with us all is to narrowness, intellectual, spiritual, social and political.

Michael Angelo, going one day into his studio, saw a picture left unfinished on the easel by one of his pupils. Taking his brush he wrote over it the word "amplius"—larger. It was a notice to his pupil that his pictures were too small, too narrow and cramped and would be improved by being enlarged.

Our pictures would be improved by making them larger. Two men were in conversation the other day. One of them was bemoaning the degeneracy of the times. Things were going from bad to worse. The other said, "Suppose you enlarge the picture a little. If you will think back a few centuries you will see that there has been a great improvement. The world to-day is no more like the world at the birth of Christ than daylight is like darkness." "O," said the other, "if you look at it that way of course there has been improvement." Well, that is the only way to look at so big a thing as humanity. Look at a section of the river and it is flowing backward to its source. Take in a larger view and the river is flowing onward to the sea. Our pictures of others, too, would be improved by making them larger. Often they show but a single incident and that not a pleasing one, or a single element of character and that not a good one. If Jesus had drawn a picture of Peter from the incident of the denial what a sorry picture it would have been. But Jesus was large-minded and great-hearted and he took in the whole sweep of the apostle's life and said to him, "Thou art Rock and I will give to you the keys of the Kingdom of Heaven."

Education is only a process of enlargement. We begin in a very small way. The child's world is a very small world confined within the four walls of the house. The boy's world is larger—the neighborhood. The man's world is larger still—and the larger the man the larger his world.

Civilization, too, may be summed up in the word "enlargement." The world of the civilized man is a great deal larger than the world of the uncivilized man. To the uncivilized man his tribe is humanity, his world the island on which he lives, the desert over which he roams, or the valley where he dwells, shut in by mountain walls. How large is the world of the civilized man? Steam and electricity have broken down all barriers and made him a citizen of the globe.

Prof. Draper dates the intellectual development of Europe from the discovery by Copernicus of the true order of the heavens. Before his time the universe was small. The earth was its center and all the stars moved about it. But when Copernicus discovered that the sun is the center of the solar system and that the earth and all the planets move about it the universe grew larger. This led to a great mental quickening from which Draper dates the real progress of Europe.

Almost the whole battle of Christianity is just a fight against narrowness and for larger things. Infidelity in all its forms is only a kind of littleness. It belittles God. It either denies his existence altogether or else remands him to some remote corner of the universe where he is a mere spectator of what is going on, lacking either ability or inclination to take part in the proceedings.

It belittles man. Denies his spirituality, strikes down his faith, blots out his hope, beggars him, makes him a tramp without an ambition and without an aim. Christianity comes to enlarge all things, makes known God as our Father in Heaven, who notes the sparrow in its fall and hears the young raven when it cries and says, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." It reveals the spirituality and greatness of man. "Beloved, now we are the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

"And we shall walk in soft, white light,  
With kings and priests abroad,  
And we shall summer high in bliss  
Upon the hills of God."

Our denominationalism, is not that, too, only a kind of littleness? Are we not united on the great things of our religion? The Fatherhood of God, the brotherhood of man, the deity of Christ, the necessity of a righteous life, faith, hope, love. As to these great things we are of one heart and mind. It is when we come to the little things that we divide. Do not the very names of the denominations show this? "Episcopal"—the name of a form of church government; "Presbyterian"—another form of church government; "Baptist"—a name from an ordinance of the church; "Lutheran"—from Martin Luther; "Wesleyan"—from John Wesley—all indicating a kind of narrowness. There is nothing in them suggestive of the largeness of the kingdom of God. How small a thing even the divisions in the Corinthian church. "I am of Paul, I am of Apollos, I am of Cephas." Paul rebukes this narrowness. "Who is Paul? and who is Apollos? but ministers by whom you believe." You do not belong to Paul, or to Apollos, or to Luther, or Wesley. These all belong to you. "All things are

yours whether Paul or Apollos, or Cephas, or the world, or life or death or things present or things to come. All are yours and you are Christ's and Christ is God's." The small tends to divide; the great to unite, and Christianity reveals a form of greatness that brings us all together in one great brotherhood, where there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but all are one in Christ. How small a thing, too, is Mammonism—the spirit of the age. Mammon sees nothing larger than a dollar. The almighty he worships is the almighty dollar. His only standard of value is the gold standard. Every man is estimated by the size of his pile. Bunyan pictures Mammon under the figure of an old man with a muck rake dragging some shining bits from a filthy pool, which he stoops to gather up, and is so intent upon that small business that he does not see the golden crown extended above his head by angel hands. Jesus pictures his faith in the parable of the rich fool, whose ground brought forth plentifully, and who said within himself, I will pull down my barns and build greater, and then will I bestow all my fruits and my goods, and I will say to my soul: "Take things easy, eat, drink and be merry." Almost all our social trouble grows out of the exceeding littleness of Mammonism. The only possible solution is the larger view of Christianity. A man's life consisteth not in the abundance of the things he possesseth. Do unto others as you would have them so to do. Look not every man on his own things, but every man also on the things of others. Bear you one another's burdens and so fulfill the law of Christ.

A hopeful sign of the times is the larger view that is coming of the mission of Christianity. It is coming to be seen more and more that Christianity is a universal religion, and by this we mean not merely that Christianity is adapted to all men and is intended for all men, but that it is intended to cover the whole life of man. The complaint is often made that the masses have grown away from the churches. The explanation is that the churches have not grown with the masses. The time has come when there is often a better conception of what true Christianity is outside the church than there is inside the church. Just as the publicans and sinners had a truer conception of Christ than the Scribes and Pharisees had. Man is not only a religious being, but he is also a social being. He not only sustains relations to God, but also to his fellow man. The church in the past has taken a narrow view of him, and considered him a candidate for another world, rather than a citizen of this world, and has taught almost exclusively theology and scarcely at all sociology. Has looked upon man as having only a soul and as related to God, and has forgotten that he has a body and is related to his fellow men. Has not concerned itself very much about his physical and temporal well being, but almost entirely about his spiritual and eternal well being. But the larger view is coming that Christianity is intended to cover the whole life of man, is intended to regulate his relations not only to God but also to his fellow men. In our day not only is the Fatherhood of God being emphasized, but also the brotherhood of man. The Kingdom of God is not a kingdom hereafter but a kingdom here and heaven begins on earth.

There is coming, too, a larger view of *the Bible*.

Some persons are afraid that the higher critics will overturn the Bible. It seems to me that this fear comes from a narrow view both of the higher critics and the Bible. Higher criticism is only the name of a very sensible method of Bible study. And to be

afraid that the Bible can be overthrown by studying it in a sensible way is to show very little faith in the Bible. There is no book in the world that has been overturned so many times as the Bible. Thomas Paine overturned it. He said, "I will go through this Garden of Eden and cut down all its trees." But its trees are still standing and the leaves are for the healing of the nations. Voltaire overturned it. But the house in which he wrote his tirades against the Bible was afterward used as a storehouse for the Bible. The Copernican system of astronomy overturned it. Geology overturned it. Evolution overturned it. And the higher critics are overturning it again. But it does no good to overturn it. It is just as big one way as another. There are two tests of the Bible—one intellectual, the other moral. One is the test made by the higher critics, the expert Bible scholars. The other is the test of life, the test to which any earnest man may put it. There are two tests of the boat that carries us across the sea. One is the test of the expert. He examines it carefully, tells us how it was made, when, where and by whom and of what it is made, whether or not it is seaworthy and a safe boat in which to take passage. The other is the test of experience. The boat carries you from shore to shore, breasts the waves, outrides the storms and lands you safely in the harbor. So there are two tests of the Bible. One is the test of the expert. He examines its books, reads the manuscripts, tells us whether there was one Isaiah or two, whether Moses wrote the Pentateuch or whether the Pentateuch is only Mosaic, and whether or not upon the whole the Bible is a book that can be relied upon. The other is the test of life, the test of experience. A friend of mine years ago went away from home with the intention of taking his own life. He had fallen so low and was so wretched that in despair he had resolved to end his miserable existence. So he went to a distant state, that he might die among strangers. Before he started from home his sister slipped a Bible into his traveling bag. On reaching his destination he opened his traveling bag and found the Bible. He began to read it and as he read he became more and more interested. The Book was as a fire in his bones. All night he read and wept and prayed. He saw the Star of Hope. He heard the voice of mercy. He caught sight of the Lamb of God that taketh away the sin of the world. The Book of God became to him the Book of Life. Instead of taking his life he went home to his friends, made confession of his faith in Christ and is to-day a happy and useful Christian man. Against the Book that can do that and that keeps on doing it in every case where it is honestly tried the gates of hell shall never prevail. In vain the storms of criticism will beat upon it. The Word of the Lord abideth forever. As well try to overturn the Rocky Mountains.

But the plea of the apostle here is a plea for *individual* enlargement. Christianity deals with individuals. And with churches and society only as they are made up of individuals. Get the individual right and society will be right; the church will be right. So the apostle says: "Be ye enlarged," "Be larger minded, great-hearted Christians." Do not be narrow, little; let all belittling things, such as envy and malice and hatred, be put away. Be hospitable to love and mercy and truth. Let Christ in and all small things will disappear. There was a time when Paul himself was narrow and bigoted. Priding himself on his Jewish birth, in his Pharisaic rightness. But he came into touch with Christ, and how large he grew!



Christ enlarges and makes great every life he touches. The Persian prince had a magic shell. He touched a secret spring and it became a tent covering him and his friend. He touched another spring and it spread out over the king's household; another and it extended over all the plain and sheltered an army. Christ touches the secret springs of our nature and under his touch we enlarge and have larger views and larger sympathies and larger hopes. As we look upon him we are changed into the same image from glory to glory, even as by the spirit of the Lord.

"Be ye also enlarged."

## ARE WE A DENOMINATION?

G. W. THOMAS.

### 1. *The Term Defined.*

In order to an intelligent discussion of the subject it is necessary for us to know what we mean by the term. The following is the definition given in the Standard dictionary:

"A sect or school having a distinguishing name; especially a body of Christians united by a common faith and form of worship and discipline." According to the definition, sectarianism and denominationalism are the same. Yet it is not uncommon in interdenominational meetings to hear sectarianism condemned and denominationalism extolled. This is a distinction without a difference. There are two kinds of sects in the world. People who are called such by those who are without. According to this standard we are a denomination, as all our denominational brethren are willing to concede that we are and often insist on calling us by a denominational name. By this same rule the early church was a sect and Paul was a heretic. In Acts 24:5 we read: "For we have found this man a pestilent fellow and a mover of sedition among all the Jews, throughout the world and a ringleader of the *sect* of the Nazarenes." Again the Jews at Rome, when they came to see Paul, said: "But we desire to hear of thee what thou thinkest; for as concerning this *sect*, we know it is everywhere spoken against" (Acts 28:23).

On the score of what people think Paul confesses to being a heretic. In his defense he says: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers" (Acts 24:14).

Yet we know that in truth the apostolic church was not a sect and that Paul was not a heretic.

The second kind of sects, and this is the kind this paper has reference to, are those who accept a distinguishing name and glory in it. To be called sectarian is a very small matter, but to merit the epithet is very serious, for the following reason:

### 2. *Denominationalism Is Unscriptural.*

It is not in harmony with Christ's prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:20, 21).

Condemned by Paul:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17). Again Paul says in his first letter to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind

and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1 Cor. 1:10-12). Frequently in hearing this passage commented on we hear it said that those who contended they were of Christ were condemned equally with the others. Yea, some say they were the chief of sinners. This is not true; neither the language, the context nor the teaching of the scriptures in general will admit of this interpretation. In the next verse Paul tells who were the guilty ones. "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:13.) Paul was not crucified for them, neither were they baptized in the name of Paul. But Christ was crucified for them, they were baptized in the name of Christ, hence they were right in the contention. The spirit of the contention might have been wrong, but the contention itself was right. We now come to the discussion of the question,

### 3. *Are We a Denomination?*

Notice some marks of denominationalism:

1. A distinguishing name.
2. A distinguishing doctrine or faith.
3. A distinguishing form of discipline.

Measured by this standard, are we a denomination?

#### 1. The name.

Are the names by which we are known, either collectively or individually, distinctive names? If so, what constitutes an unsectarian name? If all party names were dropped, by what name would the united body be known, and what would the individual members be called? All interdenominational bodies bear the common name, Christian. The Woman's Christian Temperance Union, the Young Men's Christian Association, etc. And when all party names are dropped all the followers of Christ will be called simply Christian. The name, therefore, is not distinctive. Other bodies wear the distinctive titles, not us.

So we have Methodist Christians and Presbyterian Christians and Baptist Christians, etc. The Bible way is to be Christian without the adjective.

2. As to doctrine we are not peculiar. The doctrines taught by the Church of Christ do not distinguish it from any other body taking its doctrine from the New Testament. We hold and teach all the fundamental doctrines common to Christianity, so that we are conceded to be orthodox. Even on the subject of baptism, which by many is supposed to be our distinguishing tenet, we are not peculiar, but practice what the scholarship of the world, regardless of sect, concedes to be scriptural baptism.

3. Our methods and forms of worship do not distinguish us from other bodies of Christians. If Christendom is ever united it will be on the great essential doctrines taught in the Bible. This is the work the fathers started to accomplish. To restore the apostolic church in doctrine, ordinances, worship, organization, spirit and fruits; to restore the rightful authority of Christ; to give the Bible to the people untrammelled by human creeds. For a working rule they adopted the motto: "Where the scriptures speak, we speak; where the scriptures are silent, we are silent." In connection with this they adopted another motto: "In doctrine unity, in opinion liberty, in all things charity." With these as guiding principles wonders have been wrought in the name of the Lord

Jesus. While much has been accomplished, much yet remains to be done. Sectarianism is not yet dead; in many places it is as bitter as ever. The Bible has not yet been adopted by all Christian bodies as the all-sufficient rule of faith and practice. This is no time to compromise. The old plea needs to be set forth plainly, fearlessly, lovingly and loyally. We must keep pounding away with the old Gospel artillery until the walls of sectarianism crumble into dust. No, we are not yet a denomination, but I can see how we very easily might become one.

### THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

With whoop and hallo and whistle the noisy troop of boys and girls came tumbling out of the door of the White Oak school, their dinner baskets and buckets on their arms, homeward bound from the irksome duties of the day. The young teacher, after standing a few moments in the doorway watching her charges down the road and out of sight in the timber across the valley, turned wearily back, and, seating herself at a rude desk in the rear of the room, began her task of looking over the copy books left by the rollicking youngsters. Had she remained a moment longer in the doorway she would have seen a tall, well-dressed gentleman who was coming leisurely up the hill. It was Dick, who had been roaming all the afternoon over the fields and through the brown woods.

He came slowly up the road and, crossing the yard, stood hesitating on the threshold of the building. The teacher, with her head bent low over the last copy book, did not see him for a moment, but when she raised her head she looked straight into his eyes.

Dick would have been dull indeed had he failed to interpret that look, and Amy would have been more dull had she failed to see the love that shown in his glance of astonishment and pleasure.

For a moment neither spoke, then, "I have found you again," said Dick, simply. "I hope you will forgive me, Miss Goodrich. I assure you the meeting was entirely by accident. I stopped for a drink of water."

"Please help yourself, Mr. Falkner," said the girl, with a little choke in her voice. "There it is," and she pointed to a wooden bucket and tin dipper near the door.

"I am spending my vacation in the Ozarks, or rather I came here to rest." He paused awkwardly. "I—I did not dream of your being here. Forgive me and I will go away again."

He turned to leave the room, but with his feet on the threshold paused, and then walked back to the desk again, where the brown head was bowed upon the arms.

"There's just one little thing, though, that I must say before I go. Are you in need of help? If so, let me be of use to you. I am still your friend."

The brown head was raised and two glistening eyes looked Dick full in the face, proudly, pleading.

Through a mist in his own eyes he saw two hands outstretched and heard a voice say: "I do need your help. Don't go. That is—I mean—leave me here now and to-morrow call and I will tell you all. Only trust me this once."

Dick took the outstretched hands in his and stood

for a moment with bowed head, then whispered softly: "Of course, I will stay. Shall I come at this hour to-morrow?" Amy nodded and he passed out of the building.

Had Dick looked back as he strode swiftly toward the timber he would have seen a girlish form in the doorway holding out her hands, and had he listened as he climbed the fence he might have heard a sweet voice falter, "Oh, Dick, I love you, I love you!" And just as he vanished in the edge of the woods the girl who was more than all the world to him fell, for the second time in her life, fainting on the floor.

### Chapter Xiii.

THE BEGINNING OF THE END.

All the forenoon of the next day Dick wandered aimlessly about the farm, but somehow he never got beyond sight of the little white schoolhouse. He spent an hour watching the colts that frolicked in the upper pasture, beyond which lay the children's playground. Then, going through the field, he climbed the little hill beyond and saw the white building through the screen of leaves and branches. Once he saw Amy come to the door, but only for a moment, when she called the shouting youngsters from their short recess. Then crossing the valley, half a mile above, he walked slowly home to dinner along the road leading past the building. How he envied the boys and girls, whose droning voices reached his ears through the open windows!

While Dick was chatting with his kind host after dinner, as they sat on the porch facing the great oak, the latter talked about the spring and the history of the place; how it used to be a favorite camping ground for the Indians in winter, and pointed out the field below the barn where they had found arrow heads by the hundred. Then he told of the other spring just over the ridge and how the two streams came together and followed on, larger and larger, to the river. And then, with a farmer's fondness for a harmless jest, he suggested that Dick might find it worth his while to visit the other spring, for, said he, "the schoolmarm lives there, and she's a right pretty girl. Sensible, too, I reckon, though she ain't been here only since the first of September."

When the farmer had gone away to his work Dick walked down to the spring house and, sitting on the roots of an old oak, looked into the crystal water.

And so Amy lives by a spring like this, he thought, and often sits beneath that other oak, perhaps, looking into the water as I am looking now—

A blue jay perched on a bow above screamed in mocking laughter at the dreamer below; an old drake, leading his family in a waddling row to the open stream below the little house, solemnly quacked his protest against such a willful waste of time; and a spotted calf thrust its head through the barnyard fence, to gaze at him in mild reproach.

(To be continued.)

### Toward the Light.

I asked the roses, as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright.  
They answered, "Looking toward the light."  
Ah, secret dear, said heart of mine,  
God meant my life to be like thine—  
Radiant with heavenly beauty bright,  
By simply looking toward the Light.

—Sunday School Times.

## OCTOGRAPHIC REVIEW.

August 12, 1902.

Alexander Campbell obtained his charter for Bethany College in the year 1840. He had previously contributed money to certain sectarian Bible societies, and had thereby endorsed religious organizations separate from the church. With this exception his charter for Bethany College was his first step in the direction of innovationism. \* \* \* The founding of Bethany College clearly implied that Christians are complete in Christ and the college, also that the church is not a sufficient pillar and basis of the truth, but needs a college to supply its deficiency. That Alexander Campbell had no intention of casting reflections on any of Paul's declarations may be charitably admitted. But he had become a popular man, and from the elevation which he had attained he was unable to see the unscriptural bearings of his conduct.

But human institutionism had been introduced by Alexander Campbell and he had no right to complain if others followed his example. Thus the North Western University was soon projected, and that enterprise was followed by others of a similar character. As a result the Christian Church brotherhood has been burdened with colleges and universities. In no other department of its work has that brotherhood more certainly manifested its ambition to make a show of greatness, and thus it has manifested its lack of gospel humility. The history of the building erected at Alliance, Ohio, and of the attempt to build a Garfield University at Wichita, Kansas, and the stupendous failures which attended both of those enterprises, manifested folly enough to have caused two generations of ambitious disciples to blush and drip with shame, if they had not been lost to a sense of shame.

Bethany College and several other colleges soon established were founded, we may charitably suppose, chiefly for the purpose of strengthening the apostolic ministry. But it is a saddening fact that those institutions, and all others, have been given over to innovationism. If a young man of apostolic convictions enters one of them and secures the secular learning therein taught without becoming a religious compromise he does so in spite of the predominating influence therein found. Even Lexington University is no exception to this rule. Thus that which was originally intended, as we may suppose, to increase the number of apostolic preachers has resulted in crowding upon congregations of disciples preachers who advocate innovations in connection with the gospel. Innovationism may be right if the established order of the things be wrong or defective. But the gospel of Christ is God's perfect arrangement for the conversion of sinners and the perfection of believers. Therefore the work of urging human innovations upon the gospel order of things proclaims its own irreverence and folly. Yet this is the very work in which preachers sent forth from the numerous colleges of the Christian Church are diligent in doing. Thus collegism has led to preacherism, and preacherism has led to societyism with organism and festivalism, and these have led to worldliness being formally connected with the churches. Nor is this a matter of surprise when viewed in the light of God's word. "A little leaven leaveneth the whole lump," is a divine doctrine. Thus Bethany College as a lump of leaven has leavened all that part of the disciple brotherhood which has not resolutely refused to be brought under the leavening influence. When in 1838 Alexander Campbell gave money to the American and Foreign Bible Societies he compromised himself personally by endorsing religious institutionism beyond the church of the living God. When in 1840 he secured the charter for Bethany College as a religio-secular institution he further compromised himself in favor of religious institutionism beyond the church of Christ. Besides he compromised the brotherhood from which he secured money to establish Bethany College. *The Lord's money was used to establish an institution to train in secular learning.* Let this fact be considered, and the statement that Bethany College, by reason of this fact, became a connecting link between the church and the world cannot be honestly denied.

Having said this much we reluctantly begin the most unpleasant task of our editorial life. That task consists of stating to our readers that certain southern editors and preachers, supposed to be apostolic, have been prominent in planning, founding and managing religio-secular institutions with the Lord's money which they have called "Bible School" and "Bible College."

## THE CHRISTIAN STANDARD.

August 16, 1902.

Now, I hold that religion never has a fair and full expression at the University of Chicago. The higher critics are in the lead. They have had the ear of the students. President Harper has studiously kept orthodoxy in the background. \* \* \* The higher critics are all busy holding down the truth. They not only will not utter the truth themselves, but hinder those who would. Think of the tame orthodox brethren who eat the bread of the great university! They hardly chirp; they are the weak ones which the higher critics move around like bullying Turks. Of course Bro. Willett keeps close to Bro. Harper—that being the only "nice thing" to do; and Bro. Harper knows his admirers and his fear-stricken ones and his opponents. Being in the business of propagandism, he manages to keep his eye on the little world. Are you to study at the Divinity School of the University of Chicago? Then leave your belief behind you. You are not supposed to have any view concerning the Scriptures, though you may have read them and preached them for years. And I am not sure but this is in a sense correct. Familiarity with religious truth causes us to be dull to that truth. So I am willing to accord to the teachers of the Divinity School the reasonableness of this fair and impartial approach to the Scriptures. It is right, I honestly believe. But it is easy to say one thing and do another. Does the higher critic, in announcing this liberal principle, hold to it in practice? Certainly not. Every divinity student at the University of Chicago knows that the higher critics are anxious to infuse their abominable heresy into his mind.

Will a careful, thorough study of the Bible make a higher critic of a man? Never! Will a knowledge of Biblical languages make a higher critic of a man? Never! Will the most finished exegesis make a higher critic of a man? Never! Then I assert that this pretended liberality is an infernal snare. The higher criticism of the University of Chicago is no fruit of Biblical study, but it is the fruit of German universities. Remember that. Most of the higher critics of the University of Chicago, if not all of them, have fed in the swill-pails of German universities to the full capacity of their stomachal compass.

I used to wonder how Prof. Ernest Burton could come so close to the truth, and yet lug in some vicious teaching in the very face of the truth; but when I saw that he had studied in Germany, the matter was plain.

I heard more downright skepticism among the students during my first six weeks on the ground, than I had heard in all my previous life. And I am frank to say that I have not the least idea of what such men as the skeptic students want to do in the Christian ministry. Of course, they conceal this skepticism when they go out among the churches, or utter it under forms hardly intelligible to the untrained ear.

One of the students said to me, "These professors have asked me why I did not come flatly out and preach higher criticism, the professors do not understand that that would not do." Another student who wanted to take a pastorate, said, "I can not go back to my native state (Missouri), for they do not want a University of Chicago man there." He then went on to say that he believed just so much of the Bible as commended itself to his judgment. I felt that he was not fit to preach anywhere.

One of the most remarkable things about the university in general is deadness of the religion of the students and professors, and this is doubly dishonoring to God when you consider that multitudes of these students come from choice homes and churches where Christ is preached with power, and taught with loving fidelity.

Am I asked how many of the students in the Divinity School fall under the blight of higher criticism? I should say that four-fifths do. For you can teach a divinity student anything, and he will believe it, if you say it over to him often enough.

[President Harper and Brother Willett are well known to the Christian Century readers. Professor Burton is one of the most devout scholars in America. We pass no comments upon the parallel passages. Our discerning readers will no doubt notice that while the Christian Standard's wail is four days later than that of the Octographic Review, the latter is more than four days in advance of the Christian Standard's fairness and freedom from coarse personalities.]



# The Bible School

## THE SERPENT OF BRASS.\*

HERBERT L. WILLETT.

While the people still abode at Kadesh there occurred the death of Miriam, the sister of Moses, who is several times mentioned in connection with the narrative of her brother's life, and who forms one of the interesting examples of womanhood in Israel. Upon the departure from Kadesh the people came into a region of desolation where there was no water. Here their murmurings against Moses so wrought upon his patience that when commanded to speak to the rock he struck it, thereby incurring the penalty of remaining outside the promised land. In remembrance of this the place was called "Meribah" (strife), because there had the people striven against Moses and against God. Messengers were sent to the king of Edom requesting peaceful passage through his territory. This was refused, and soon after the camp reached Mt. Hor on the border of the land of Edom, almost directly south of the Dead Sea, and half way to the Gulf of Akabah. Here Aaron died and his son Eleazar was invested with the priestly rank.

The opening verses of chapter twenty-one appear to belong to another section of the narrative, and record the conquest of the southern portion of Canaan by Israel. An abortive attempt of this sort was during the stay in Kadesh, as recorded in Num. 14:40 f. Again after the entrance into Canaan we read of the possession of these territories (Judges 1:17), but in the present connection the verse seems out of order because Israel had already moved from Kadesh-Barnea. But whatever be the connection with the narrative, it preserves for us an interesting episode of the days when Israel was still unsettled and Palestine not yet possessed. It appears, whenever these events took place, that the king of Arad became alarmed at the approach of Israel by way of Atharim, translated "The Way of the Spies," in the Authorized Version. Perhaps this was the pathway taken by the twelve scouts whom Moses sent out, or probably it is simply the name of a village in the region. After losing some of their people in the attack made upon them, the Hebrews vowed to utterly devote the spoils which they took from the inhabitants. This vow was a form of sacrifice practiced when a particular exigency arose. The sacrifice consisted in abstaining from the spoil of the conquered place and devoting it to Jehovah by absolute destruction. In this instance as at other times it was successful and the devoted city was called from the vow or "herem," Hormah.

The vow itself whenever practiced and more particularly in gentler times than those of which our lesson treats, is always found useful as a means of registering a purpose and lifting one's spirit to its accomplishment. A vow or promise or pledge which assists in the performance of some good deed may well be considered a useful expedient to keep the soul alert and resolute in the performance of its allotted task. The Christian life itself is a vow to God, for every act of consecration is a renewal in some measure of that first dedication.

Since the king of Edom would permit no passage through his territory, it became necessary to go quite around. If a map of the region of the wanderings be consulted, it will be seen that this necessitated a journey far to the south, apparently turning back upon the land of promise and the hopes of entrance into it.

To have gone to the very border of Canaan in less than two years and then to turn away and plunge once more into the sterile lands of the south was indeed a hardship difficult to be borne; but no other course remained since the people had shown their lack of preparation to enter Canaan by their cowardice at Kadesh and needed now the long and hard discipline of the desert to prepare them for the conquest ahead. In this region discouragement overtook them. They were departing every day further from the land to which they had looked forward. There was nothing to cheer them on the road, and they voiced their discontent in reproaches against Moses and God. Provisions were scanty and unsat-

isfying, water was hard to find, the manna with which they had been fed and which had at first been grateful to the taste was now despised; they called it mean, light, worthless.

Such moments are certain to come in any enterprise. Things cannot always be at best. There are moments of drag between times of elation. The wave that rises must also ebb. Sometimes, however, the lessons of these days of depression are the most valuable in life. To be storing up in the quiet days the forces that shall presently break forth in activity is wise and provident. To keep one's soul in the atmosphere of courage when all is unpromising and difficult is the test of a resolute and competent nature.

For every sin there is a penalty. If in modern times fiery serpents do not break out upon those who rail at God and complain at Providence, it is only because there waits a penalty as severe as that which wrought havoc among the Israelites of old. It is not always a visible penalty with which sin is visited. Sometimes, to be sure, it is an instant misfortune which comes not direct from God, but in obedience to the laws of the universe, which are simply God's way of working. In either case penalty comes in lessening of moral fiber and degeneration of soul. Wrong-doing is never separated from its consequences. God is too merciful to divorce sin and suffering.

The fiery serpents of which the text speaks were no doubt some kind of venomous reptile of the desert like the cobra or sand-snake, and they were no doubt called fiery either because of their color or by reason of the inflammation which the bite produced. There are references in Isaiah 14:29 and 30:6 to the fiery serpents of the southern wilderness, but these were rather fabled creatures of the popular belief than the serpents of our narrative. Pictorial representations are found of serpents with wings, which no doubt provided the prophet with the figure he used. But the scourge of the Israelites were no creatures of fancy.

Brought to repentance by the awful danger in which they were placed the people cried to Moses for help and he as a good leader and faithful friend sought God in prayer. Like other prayers of righteous men this availed much, for prayer is the key that unlocks all hidden treasures and blessings. A brazen serpent was erected on a pole, to which both by reason of a world-wide tradition that the serpent was the symbol of wisdom and healing and because it represented as well the form in which the scourge had come, served as an object not of worship but of regard while the prayer for deliverance was uttered. Long afterward this piece of brass was called "Nehushtan" and was destroyed by Hezekiah because it had become an object of superstitious veneration (2 Kings 18:4). Thus the means of safety became an object of idolatry.

The golden text recalls the significant use made of this episode by the evangelist in likening the redemption of the world by the lifting-up of Jesus to that which had been accomplished by Moses in the setting-up of the serpent on the pole. Small indeed was the value of that ancient act as compared to that priceless offering of the Son of God, and yet to the Jew of New Testament times it had the value of fixing his attention upon the saving qualities resident in the up-lifted Christ. These qualities of redemption the world has slowly learned through twenty centuries, and even yet they are but beginning to make their wonders manifest among the sons of men.

### Lord, Teach Us How to Pray.

Lord, teach us how to pray—

O, do Thou lead the way!

So rough the path sometimes, so dim and steep,  
So steep and dim where fall the shadows deep,  
With perils fraught when darkling fogs obscure,  
Or will-o'-the-wisps to deadly march allure,  
When pales the cloudless splendor of the moon,  
Or blackness robs the sky or guiding moon,

Then teach us how to pray—

And lead us into day.

Teach us for what to pray—

Lord, do not let us stray

Afar from Thee! Teach us to choose life's gold,  
Not dross; to know that pain and grief enfold  
A blessing and a peace, steadfast and sweet.  
Make blind eyes see, give strength to stumbling feet.  
Within the ashes of a dead self lies  
A nobler self. To Thee our dead past cries.

Teach us for what to pray—

To rise above our clay.

—New York Observer.

\*International Lesson for August 31, 1902. The Brazen Serpent. Num. 21:1-9. Golden Text: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have everlasting life. John 3:14, 15.

## Five Minutes' Sermon on the Golden Text.

PETER AINSLIE.

A Roman Catholic church in Milan, Italy, claims to possess the original brazen serpent that was carried throughout the camp of the Israelites to heal them of the bites of the fiery serpent, but I do not ask you to believe a word of it. The tradition is valueless, but the fact remains that Moses did lift up a brazen serpent in the wilderness for the cure of the people. It ever remains a type of our Lord. Hardly a page of the Old Testament but it points to Jesus Christ. The greatest thing in the world is salvation and God is trying to make men understand that fact. It is the one theme of the Bible and ought to be the one message of the church. Literature, science, sociology and humanitarianism have their spheres, but the body of sermons, the methods of church work, the chief movements of the Christian should be in the direction of the lost world. Between the lifting up of the brazen serpent by Moses and the lifting up of Jesus upon the cross drops in that significant word *must*. Jesus must die on the cross. I know not what it means, but the necessity of his death is as prominent as his death itself. I frequently get letters, usually anonymous, denouncing in the strongest terms my preaching about the blood of our Lord. Let that be; the fact remains. You might as well try to wipe the sun out of the sky as to wipe Calvary from the face of the earth. Impossibility stares you in the face. Men may charge that it is "a bloody gospel"; then let it not be forgotten that it required a bloody gospel to wipe out the sins of a bloody race, for there stands up that word *must* and when God says a thing must be done it is very urgent indeed.

By the side of this does it not strike you that there is likewise a *must* on our side? I mean this: Are there not things we *must* do in order to be saved? See what our Lord said: "You *must* be born again" and that "of water and of the spirit." This day of an easy salvation is a travesty on God and cursed be the tongue that dares to take the *must*, the necessity, out of our salvation. God has been gracious in his dealing and he will be to the end. We work together with him; we are his building and he is able to do. It is his fidelity and the hope brightens for the whole race. "My God shall supply all your need according to his riches in glory in Christ Jesus."

Our Father, thou didst not give thy Son in vain.  
We adore him as our Lord and Savior. Amen.

Criticism enables a true man to see and to show beauties that cannot be seen by inferior men. Yet there are those who think that it is the work of a critic to disclose defects. Such men pride themselves on their ability to point out errors and imperfections; they seem to confound criticism with censure. These two classes of men are like the two sorts found in a diamond field. There are diamonds and there is dirt or gravel in the field. It requires very little ability to find the dirt. One can see it without searching. But it requires a keen eye and a mind intent on the search to discover a diamond. Yet a single diamond is worth more than a ton of dirt, and it is the superior man who finds it. What occupies your time and thoughts day by day? Is your mind intent on dirt or diamonds as you observe your fellows? The answer fixes your place among men.—*Sunday School Times*.

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

## Communion and Transformation.

Topic Aug. 31: Ref., Ex. 34:29-35; Luke 9:28, 29.  
The world has need, now and again, of great men—  
MOUNTAIN-TOP MEN.

Moses is pre-eminently in Old Testament history the man upon the mountain top. Indeed, in all the annals of the ancient world there is no other such heroic character, with such remarkable endowments of intellectual grasp and superb powers of leadership, united with surpassing spiritual vision. He is called "Moses, the man of God," and "Moses, the servant of God," both of which titles most fittingly describe the splendid personality which occupies such a large place in the history of Israel—and, it may as truly be said, of the world. The influence of his legislation is felt throughout the civilized world to-day. It was this man that prophesied that God would raise up from among his brethren a prophet, like unto himself, unto whom the gathering of the people should be. And it is significant that Moses and the Messiah whom he foretold occupy the mountain tops of moral and spiritual pre-eminence in the world. The secret of this pre-eminence and of their prevailing alike with God and man is in their intimacy of fellowship and communion with God. Of Moses it is said he spoke face to face with God, which none other has been permitted to do. Of the Messiah it is said he came forth from the bosom of the Father, for the Father sent him. It was while Moses communed with God forty days upon the mountain that he was transformed so that his face shone, that the people could not look upon him. It was while Christ drew apart upon the mountain that he was transfigured.

The life of strenuous service is a prevailing note in modern-day evangelism. And it has in it the promise of spiritual awakening and transformations of individual and social life. It means the application of the social laws of Jesus to the solution of the perplexing problems of individual and social regeneration. Dr. Josiah Strong, in his latest volume, "The Next Great Awakening," puts the emphasis upon the application of the social laws of Jesus, with a better recognition of the true character of the "kingdom of God," as the conditions of spiritual quickening and the regeneration of individual and commercial and social relations. The book is worthy of wide reading. It strikes a prophetic note and is full of moral purpose, as all of Dr. Strong's writings. I wish all our young folks would get "The Next Great Awakening," "Our Country" and "The Times and Young Men," for spiritual quickening, inspiration and direction. But let us not forget that it is communion and fellowship that we need in the midst of strenuous spiritual strivings. We need the quiet of mountain-top intimacy with the Source of all spiritual power. More and more I am coming to realize this.

The daily press contains the story of a young man of the world—a man of wealth and a great traveler—who has recently gone into a monastery of the Trappists monks, taking the vows of perpetual silence, save when spoken to by his superiors. The papers state that he had become sick and tired of the deceit and strife of the world. It is an illustration of the swinging of the pendulum to the opposite extreme of the cloister and the cell, as the protest of a soul utterly surfeited with the selfishness and sin of our superficial strenuous life. The incident has its lesson. The soul must have God. Only in communion with him is there

regeneration and transformation of life, and only as men truly find God do they enter into his peace and assurance.

### THE PRAYER-MEETING.

SILAS JONES.

#### Our Homeless Churches.

Topic Aug. 27: Acts 28:23-31; Matt. 25:34-40.

Our Lord taught that true worship may be offered to God in any place. The essential thing is that the heart be right. When men know God and want to praise him for his goodness and mercy they can speak to God, though they have access to no house of worship. We cannot put too much emphasis upon the fact that God is in every part of his creation. But we do not perform all our devotions in private. We meet together to honor our common Father and to receive blessings from his hand. As no man lives to himself, so no man worships to himself. In order that we may worship together there must be houses in which we may gather. These houses we call churches. They are the religious homes of those whose faith prompts them to acknowledge publicly their dependence on God and their obligation to serve him.

The home of a congregation of disciples of Jesus should be their own. They cannot have the joy and the profit in a rented room which they can have in their own house. Nor will the community have confidence in the usefulness of a homeless congregation. When there is the expectation that the hall will soon give place to an attractive house of worship you can do successful work in a hall on the second or third floor. But only on condition that the change will be made will any considerable number of people unite with a church that does not own its house of worship. They are not to be blamed for their unwillingness to become attached to an organization that has no promise of permanency. People want their labors to count for something. A sensible man will support an institution not only because it represents what he stands for, but also because he thinks it will continue to represent him after his work is done.

There are some congregations without the means of securing homes for themselves. They are to be found in every section of our country. They are in the frontier town, they are in the great city. These congregations are composed of men and women who know what they believe. They are worthy to be numbered among the servants of the Lord. Give them a home in which to meet and to which they can invite their friends, and they will gain others for the service of the Lord. Such people deserve help. They ought to have a place in which they can teach and preach the Gospel. Who ought to help them? Those who believe as they do and have the means to help. If they were not willing and able to preach the Gospel, which we believe and which we want proclaimed to all the world, then they would have no claim on us. We are anxious to have done the very thing they can and will do when they have their church home. Their work is our work. Therefore let us not treat them as beggars when they ask us to come to their aid. Very few of them make their plea directly to us. They make it to the board of church extension. The secretary of the board tells the well-housed churches of the needs of the homeless churches. We are under obligation to know the facts which he presents. Knowing the facts, we shall certainly not be at a loss to discover our duty.

### BOOK REVIEWS.

The Life and Morals of Jesus of Nazareth. By Thomas Jefferson. St. Louis: N. D. Thompson Publishing Co. 1902. Pp. 168. Price, \$1.00.

Much speculation has been rife concerning the religious opinions of Mr. Jefferson. So far as may be judged from sources not direct but rather implied, this little volume contains a summary in unique form. It is a collection of passages from the four Gospels, giving the life and teachings of Jesus as they appeared themselves to Mr. Jefferson's mind. The original volume was prepared by him in such leisure as he could find in his busy life and was handsomely bound in Morocco and labeled on the back, "The Morals of Jesus." This volume, which is now called the "Jefferson Bible," is owned by the government and is soon to be published by congress. Some time ago Colonel Thomas Jefferson Randolph, the oldest grandson of Thomas Jefferson, made a copy of its table of contents, from which the present volume is reproduced. There is also included an estimate of the teachings of Jesus as compared with those of other religious leaders. This was originally contained in a letter to a friend, Dr. Benjamin Rush, and reveals Mr. Jefferson as one who looks at Christianity as a philosophy and considers Jesus in his relation to other teachers of morals. It is interesting to see his low estimate of Plato, of whom he says that "he used the name of Socrates to cover the whimsies of his own brain." His estimate of Jesus is high, though only such as would apply to an eminent teacher of truth. Of the teachings of Jesus as he has collected them he says: "A more beautiful or precious morsel of ethics I have never seen. It is a document in proof that I am a real Christian, that is to say, a disciple of the doctrine of Jesus, very different from the Platonists, who call me infidel and themselves Christians and preachers of the Gospel, while they draw all their characteristic dogmas from what its author never said nor saw." From this point on the book is made up of Mr. Jefferson's extracts from the Gospels, carefully eliminating any passage which may give hints of the supernatural, save two or three passing references to Jesus' cures of the sick. He proceeds to set down in short chapters such materials as he finds of value. The longest of these chapters is devoted to the Sermon on the Mount. Most of the parables are included under various titles, and among others he has several chapters which he heads "Precepts." The events of the closing week are told with considerable fullness, including the betrayal, the inquiries before the priests and Pilate, the mockery, the crucifixion and the burial. The narrative characteristically closes with the words, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein no man had yet laid. There laid they Jesus; and rolled a great stone to the door of the sepulchre and departed." A single extract from Mr. Jefferson's writings gives a further hint of his religious opinions: "Say nothing of my religion. It is known to God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society the religion which has regulated it cannot be a bad one."

Grief is a tattered tent  
Where-through God's light doth shine;  
Who glances up, at every rent  
Shall catch a ray divine.

—Lucy Larcom.



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**THE CHRISTIAN CENTURY**

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**NOTES AND PERSONALS**

G. A. Hess reports nine additions at Nora Springs, Ia.

E. W. Yokum reports two confessions from Dewese, Neb.

C. S. Danner of Clinton, Iowa, made a pleasant call at the Christian Century office.

Bro. J. N. Gibson is in a meeting at Bettena, Okla. T. He writes: "I like the Century very much."

A. R. Adams of Clarksville, Iowa, reports one more addition by confession and baptism at the regular prayer meeting service.

J. E. Davis of Princeton, Mo., writes us of a good Christian girl who wants a position as bookkeeper and typewriter. He says she can be relied upon.

Last week the Board of Church Extension received \$1,200 on the annuity plan from a friend in Perrydale, Ore. There is now nearly \$70,000 in the annuity fund of the Board of Church Extension.

The following explains itself: My work closes at Knox, Ind., Sept. 1. I wish to serve churches within reach of Hammond, Ind., or will hold meetings for pastorless churches. Compen-

sation reasonable in either case. Best of recommendations. Address Milo W. Nethercutt, Hammond, Ind., 350 D. Plummer avenue.

At the Friends' yearly meeting in Wilmington, Ohio, the afternoon was given up to the temperance reform and an address was delivered by Oliver W. Stewart of Chicago. Fully three thousand people were in attendance.

Bro. N. M. Ragland writes from Fayetteville, Ark., August 15th as follows: One of our oldest citizens, aged 82 years, was converted this week and received into the fellowship of the First Christian church.

Wm. Oeschger writes from Russellville, Ill., that twenty-four have been added to the church up to date. J. E. Moyer has resigned, on account of spinal trouble, at Lawrenceville, Ind., and will rest for a year or more.

J. B. Burton of Des Moines, Iowa, and B. B. Burton of Knoxville, Iowa, were in Chicago last week. Bro. B. B. Burton has just returned from Portland, Ore., and was on his way to Hopedale, Ohio, where he will conduct the yearly meeting.

Lawrence Wright, assisted by Bro. Wilkinson, is in a fine meeting at Diagonal, Iowa. If any of our readers desire to know the advantages of a tabernacle meeting they should write to Lawrence Wright. Wright and Wilkinson go to Ohio next.

We are receiving encouraging letters from all parts of the United States and Canada assuring us that the campaign of petty prejudice and coarse personalities indulged in by a prominent paper is grieving the rank and file of our best workers.

Bro. J. Will Walters writes us as follows from Red Oak, Iowa: "Splendid audiences yesterday. Had to use the lecture room in addition to the auditorium last evening. One added by statement. We are getting ready for J. V. Coombs. Pray for us."

Last week the Foreign Society received another gift on the annuity plan. This is the one hundred and fifteenth gift this society has received in this way from generous friends. Other gifts are expected before the books close for the year, Sept. 30th.

Frederick F. Wyatt and Baxter Go-lightly are in a meeting at Breckenridge, Texas. Jessie D. Wyatt reports twenty-five additions. These brethren are now in a meeting at Sweetwater, and have already reported ten additions. Mr. Wyatt will begin a meeting at Lawton, O. T., September 7th.

The spirit of negative and destructive criticism is as unfortunate in a so-called Christian journal as it is in a radical and rationalistic literary critic. We commend the little article entitled "Dirt and Diamonds" to the editor who is always looking for something disagreeable to say about his brethren.

The Christian church people voted last Sunday to give their minister a vacation and he will leave next Monday for Durham, Mo., which is his boyhood home. Rev. Adams has done an excellent work in our city and is frequently referred to among his people as "the silver-tongued orator of Iowa." —Clarksville Star.

The greatest interest is being shown in the annual offering as indicated by the orders that are coming in for supplies of collection envelopes for Church Extension Day on Sunday, September 7th. Nearly double the number sent out last year has been sent this year. Send orders to G. W. Muckley, Cor. Sec., 600 Water Works bldg., Kansas City, Mo.

Prof. W. H. Matlock of the University of Oklahoma has recently become identified with the Arline Home for Young Women, which is located at Norman, close to the university. Its purpose is to afford a home for young women attending the university. Prof. Matlock writes encouragingly of the prospects for this new enterprise, which is a work greatly needed in connection with the university.

Pastors and other friends of church extension can help to reach the \$35,000 mark by September 30th by securing annuity money for church extension. The board pays a uniform rate of six

**MAN HOUSEKEEPER.****Tried It Ninety Days.**

There is one case on record where a man had a good easy time of it while his wife was away, and she tells the tale.

"Circumstances made it necessary for me to leave husband for three months to pursue his bachelorhood as best he could. He resolved to give Grape-Nuts a thorough trial, as he had for years been subject to bilious attacks and indigestion."

"During my absence he gained in weight and his health seemed perfect, therefore I give you for the benefit of suffering men in particular, and women in general, his menu for the ninety days: Four teaspoonfuls of Grape-Nuts sprinkled with a little salt and covered with good cream, one slice of bread and butter, one large cup of Postum Cereal Coffee (made according to directions), and all the fruit he wanted."

"He worked during the time nine hours a day and never realized he possessed a stomach. This diet my husband earnestly recommends to office men, students and to all people of sedentary habits especially, and let me tell it to all wives, this meal can be prepared by an inexperienced servant, a young son or daughter, thereby saving yourself hours of labor. Try it. It will make your work lighter, your purse heavier, your body healthier and all of you happier." Name given by the Postum Co., Battle Creek, Mich.



per cent to persons over fifty years of age. The board accepts sums of \$100 or more. In case of the husband and wife giving money together, the board pays the interest to either or both as long as they live. Send to G. W. Muckley, Cor. Sec., Kansas City, Mo., for information.

In another column will be found a letter "not written for publication," but written "out of a full heart." We do not publish the author's name, but as expressions of a full heart are ever more rare than June days, we take the liberty of publishing this letter. Reader, answer the question yourself: "What are we going to do about it? Does not the kingdom of God concern the material man as well as the spiritual man? Is not the just state as essential as the holy church? Let us hear from every Christian business man.

Rev. E. A. Orr, pastor of the Christian church of Redwood Falls, has resigned his charge here to accept a call to the First Christian church of Sioux Falls, S. D. Sioux Falls, whither Mr. Orr goes so soon, is a city of nearly 20,000 inhabitants, and is the metropolis of South Dakota. The church of which he will take charge there has about the same membership as the Christian church of Redwood Falls, and is located in a part of the town where the advantages for growth and advancement are exceptionally good. Mr. Orr will take with him to his new field of labor the best wishes of his parishioners and many friends here.

The Bible Students' Oriental Cruise is being planned under the general auspices of the International Lesson Committee, of which Dr. B. B. Tyler of Denver is chairman, to make a tour of biblical lands, starting in February next, visiting Madeira, Gibraltar, Granada and the Alhambra, Algiers, Malta, Greece, Turkey, Asia Minor, Egypt, the Holy Land, the Riviera, etc. This will be a magnificent visit to these regions in company with a congenial group of people whose biblical interest and knowledge cannot be doubted. Those who care to join this expedition or even wish fuller information regarding it can address Dr. B. B. Tyler, 2 Lincoln avenue, Denver, Colo.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

#### WHAT A CENT WILL DO.

It will carry a message to Dr. Peter Fahrney, Chicago, Ill., with request for a copy of his paper, the Surprise, which will give you information regarding a plain household remedy which has been in use for over a hundred years and brought the blessing of health into thousands of happy homes. It may mean much to you. Write to-day. Address as above.

## CHICAGO DEPARTMENT

### Irving Park.

The C. E. Society celebrated its fourth anniversary Wednesday and Thursday nights. Interesting reports were presented of the work that had been done, and greetings were read from as many of those that had formerly been connected with the society as could be reached. A bouquet and a unique souvenir were given to all who attended. Thursday night an enjoyable hayrack party was held. A week ago we had an Echo meeting of the recent state convention at Quincy. Miss Davis, the society's delegate; Miss Ella Davis and Mr. See spoke.

### Jackson Boulevard.

We had an exceptionally good prayer meeting Thursday evening. Our Sunday school was well attended and we were favored with a recitation by one of our young elocutionists. We make these special numbers one of the features of our Sunday school and find the children enjoy them greatly.

Our pastor, Bro. Nichols, is taking a much needed rest in the Wisconsin woods, but we expect him to be with us again next Sunday.

Bro. Geo. A. Ragan of Batavia, Ill., occupied the pulpit at the morning service. He gave us a very earnest, helpful sermon.

We were glad to have Bro. Claire L. Waite of Douglas Park with us at the evening service. His address was full of practical suggestions for subduing the works of the flesh and showing forth the fruits of the spirit, and was given the closest attention by the large audience present.

### North Side.

On the morning of August 12 our church was crowded with the friends of our late friend and sister, Miss Ethel Schuster, our sweet singer, whose remains had been brought home on Sunday from New Mexico, whither she had gone with her mother, Sister Kaeler, a month previous, in search of health. Hers was a beautiful life, and her influence abides with us. Bro. Geo. F. Hall, her former pastor, who baptized her, conducted the services, assisted by her present pastor, O. P. Spiegel, and her uncle, Bro. Holtz. The floral display was one of the most beautiful and elaborate ever seen in this part of the city.

On Lord's day, August 10, Sister Crane, recently from Baltimore, took membership with us, and her daughter, Ruth Aldine Crane, confessed Christ and was baptized at the evening service.

Bro. Clarence Ward, our librarian, is making a great effort to add 400 books to our C. E. library, and we

hope his efforts may be crowned with success. Good books are a great blessing when properly used.

Both our morning and evening audiences have been unusually large during the summer and the attention and interest most admirable.

Last Lord's day we had large audiences. Quite a number of visitors were present, among whom we noticed the following from Mississippi: Gov. G. D. Shards, wife and son Cecil, from Oxford; Mrs. Dr. Johnson and daughter, Greenwood; C. A. Gordon and wife and Major G. W. McGinnis, Port Gibson; Ben Samuels and wife, from Harrison, and others.

Quite a large number of our members are away on their vacation, and while we are glad for their privilege, we shall rejoice when they return to us.

The C. E. Society will give a lawn social at the residence of Mrs. Wm. Brooks Taylor, 362 Racine avenue, on Saturday, Aug. 23, at 8 p. m. Admission free and all invited. Ice cream and cake will be served for only 10 cents.

### HIT A SOLDIER.

#### The Experience of One of Our Men.

The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience.

"I am an old soldier who served all through the war of the Rebellion and my coffee drinking commenced when I entered. I drank it three times a day and at the close of the war returned home almost a wreck.

"For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk, nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee.

"At first I refused to even try it, for I thought it meant more suffering for me, but at last I consented and it did taste mighty good, for I was a dear lover of coffee.

"I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully, and then got reckless and wanted it every meal, and for over five years now have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight, when I began using Postum Cereal Food Coffee, was 125 pounds. I am now 62 years old and weigh about 160 pounds and am solid as a rock and able to do a day's work with any of the boys. Now I do not claim that Postum Cereal is a medicine, but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

## Correspondence

### MISSOURI BIBLE SCHOOL NOTES.

The Bethlehem, Saline, school is an exception in the character of its work, but such an exception as would be good in most of our schools, one of which is the study of the lesson; the other is in the offerings to the work. Herein is their devotion to the Master clearly manifest and is telling for good in their training work. The rally was one of the very best, the interest at the full and the results are sure to follow in the conversions. J. I. Orison, their minister, is doing them the same faithful work as in his other fields, true to the Master and to the betterment of the congregation.

Marionville, where F. J. Yokley is giving them half time, is taking on new life, manifesting such keenness in their efforts for teaching and training as to influence the entire community, as should be, and in their protracted efforts, the conversions are from the school, as should be also. This is our work.

Carterville, hard by that working church, Joplin, is catching more and more of its spirit and is making the same felt in their offerings to good works, this year meeting their apportionment to this cause promptly every quarter.

J. W. Evans has made a great change in the school at Lathrop, and the improvements are clearly seen in their service to Christ at home and abroad, so that word is sent us with the first payment that the apportionment will come as promptly as in the past. Fairview, Clinton, sends similar offering and word, while Midway, Audrain, excuses a blunder, and puts their offering to the former notch, and Lebanon, with Miss Grace Moss so faithfully and successfully superintending, aims to continue in the fellowship with us. These are they that encourage the servants of God in the needy fields, while the First, Kansas City, gives us the same good assurance of fellowship and co-operation, their pastor and school never failing in being with us in this effort.

Plattsburg and Sturgeon are not among the shirkers, but forward in that the Lord demands, and sends us greetings that do much good. It is the regularity of co-operation that gives the fullest assurance and our schools are growing in this grace very rapidly as the records surely manifest.

Missouri Bible School Rally Day and Boys and Girls Rally Day can be combined this year the fourth Sunday in September and made the greatest of days by a little energetic activity on the part of the leaders. Remember, we furnish all the exercises and cards needed free and ask only that the offering taken be equally divided be-

tween State Bible school work and home missions. Make it a day of much enthusiasm, with music and recitation of the best, and these are what we proffer in the "Silver Trumpet" exercise. Send for what you want to B. L. Smith, Y. M. C. A. building, Cincinnati, Ohio, or to this office. Ask any question, but keep the day.

Shelby county meeting was first-class, but the reports from the schools were most cheering, especially their copartnership with us. Money was raised for the continuation of their assistance to the needy fields, hoping to see them self-sustaining. Every congregation has a house and all of them now have Bible schools and preaching, a most hopeful condition, worthy of them and their ministers.

Missouri will much regret the loss of two such faithful workers as are H. S. Gilliam and his devoted wife, but Maysville will sorely feel their departure, and the church will not soon nor easily supply the vacancy, but Fairfield and Iowa gain immensely by their removal. "The Lord be with thee and thine."

The Sunday School Times offers to print the first hundred schools showing the largest per cent of their enrollment present on the annual Rally Day, thus giving the smallest schools a fine opportunity to go on the list. Write them and enter this worthy list of righteous competition and go up head, too.

H. F. Davis.

Holland Bldg., St. Louis.

### NEBRASKA STATE CONVENTION.

The 35th annual convention of the Disciples of Christ in Nebraska closed Aug. 10th. It is well within the facts to say that we have not at any time had a convention so generously attended, and certainly none more replete with solid labor of the practical kind. More people were camped permanently on the ground and there was a large call upon the extra beds to be had in Bethany. Good nature and enthusiasm was everywhere manifest. The kicker did not arrive. If he did he was converted by the excellent accommodations for reaching the grounds and become as enthusiastic as the others. The weather was propitious, though cool in the evenings. The grounds were delightful. It is beginning to dawn upon us that we have one of the very best camp grounds to be had. The dining tent was especially well managed this year, though owing to the very cheap rate given the profits were not large. Words of praise were heard all around the grounds for the service and the food.

The different sessions of the convention were well attended in spite of the inviting shade and the seductive hammocks. The program was perhaps a little over full, as they are wont to be. The difficulty is always to decide just what to leave out. But the different



**Lion Coffee**  
**PURE SURE**  
 Because it's all coffee—  
 Just the pure coffee-bean.  
 Because the sealed package insures uniform strength and flavor.

numbers were in the main carried out as printed. Principal speakers were on hand and did their work well. I shall not give special mention here of any particular number. I could not do so from personal hearing, and it is not necessary. One thing impressed me forcibly. Bro. J. B. Briney, who gave the eleven o'clock lecture each day, was importuned by the preachers to change one topic and preach on that ever-new old theme, "The Plea of the Disciples." How strange that men who are themselves leaders in the movement, and who give this perhaps more actual study than any other theme, are always eager to hear again a statement of the grounds upon which we stand. Especially is this true when one of the veterans, the

### NO PERSON SHOULD DIE

Of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and back ache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of Christian Century who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder, and enlargement of prostate gland, it is a reliable specific.

true and the tried, is to speak it. The noon hour was announced that day by the "pesky whistle" of the shops two miles away and the audience begged for at least fifteen minutes more.

The business of the convention was extensive. The new board is identical with the old save in two particulars. Z. O. Doward is president again. The ways and means committee provided that the board should call a corresponding secretary for full time, and the mantle fell again where it has been for five years, on my shoulders. The new watchword is "3,000 Nebraska dollars for Nebraska missions, and the county seats for Christ." This means more than doubling our offerings to Nebraska work, and we will need the money to enter the county seats not now occupied. To do all this will require the co-operation of many more of the churches than we had last year. It is easily within our reach if we will all pull together. Upon the preachers, as upon no one other person, rests the success of this venture. The secretary will be in the field unhampered with a pastorate. But this calls for additional outlay. The convention voted to move forward along this line, and we are already at work to carry out the plans outlined. Bro. A. L. Ogden has been re-engaged as evangelist and will begin his work Sept. 1st at Ainsworth. We are in communication with other evangelists, among them Samuel Gregg, who served us so faithfully last year.

A move was inaugurated to establish a state paper on a better basis. Subscriptions will be asked for stock at \$1 per share. The name, location and management to be determined by subscription to the stock after \$2,000 has been raised. Considerable stock was taken at the convention.

A committee on ministerial standing was named, whose business it will be to take this work off the shoulders of the secretary. This plan will be submitted more fully later.

The apportionment plan was continued for one means of raising money. The Bible school evangelist effort has been abandoned.

Mrs. Calla S. Willard of Bethany is secretary and organizer for the C. W. B. M. Other officers remain the same. R. A. Schell is president of the Ministerial Association and H. G. Wilkinson secretary.

Taken altogether Nebraska has mapped out a large program for the coming year, and nothing but constant diligence will carry it through. Let us rally round the cry, "3,000 Nebraska dollars for Nebraska missions, and the county seats for Christ."

W. A. Baldwin.

#### BRAINY MEN

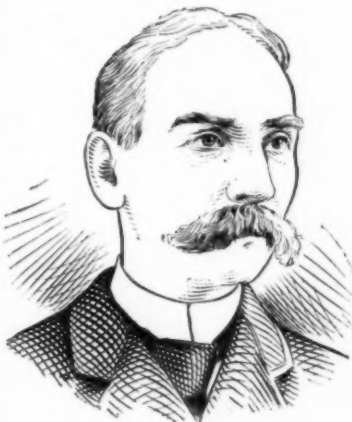
##### Take Horsford's Acid Phosphate.

It increases capacity for concentrated brain work. As a tonic in run-down conditions it is remarkably beneficial.

## COPPER CURES CONSUMPTION

**New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—"Antidotum Tuberculosis" (The Copper Cure) Marvel of the Medical World---Hope for All, No Matter How Bad Off.**

**Benefits Congressman Dingley's Son and Cures Others of Quick and Galloping Consumption and Tuberculosis in Their Own Homes—Any One Can Find Out About It Free—Let Every Reader of the Christian Century Write the Company at Once.**



O. K. BUCKHOUT

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.) and Member of British Tuberculosis Congress.

Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last come out, and a cure is just now as sure as in ordinary disease. To satisfy yourself of this you have only to write the Kalamazoo Tuberculosis Remedy Co., 277 Main st., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress, composed of world-famous men who have made consumption a life study. This cure is something entirely new, and is called "Antidotum Tuberculosis" or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as, unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumptive germ. "Antidotum Tuberculosis" is the original copper cure.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then build

up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley tariff fame, who went west and south for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculosis after all else had failed. It cured John Devries of Kalamazoo of galloping consumption; Adrian de Die, 1638 S. West st., of quick consumption; Paul de Smith of Dalton, Mich., and many cases that had wasted away to skeletons.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. Write tonight to the Kalamazoo Tuberculosis Remedy Co., 277 Main st., Kalamazoo, Mich., and they will send you books free of charge telling you how the Copper Cure will cure you in your own home in a very short time.

## THE BILHORN TELESCOPE ORGAN

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## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Milford, Ct.



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OFFICIAL STATEMENT OF THE  
BOARD OF CHURCH EXTENSION.

The Board of Church Extension is making its fourteenth annual appeal for funds to enlarge its work. This appeal is to all the churches and preachers who believe in organized missionary work. There are about 4,200 churches among us who annually take offerings for district, state or national missionary boards. The number taking the annual offering for church extension has gradually increased from year to year, until last year 1,202 congregations were represented by annual offerings, individual pledges, annuities or bequests. Only 833, however, observed Church Extension Day, sending about \$12,700. This was a gain over the former year, but the gain was not enough. This money was sent mostly from the older and stronger states.

There should be an emphatic gain this year in the number of churches observing Annual Offering Day. The people like the plan and they approve the management of the work. Everywhere that the field secretary and the corresponding secretary visit churches the congregations vote unanimously and enthusiastically to always observe the Annual Offering Day and give liberally. The people like the facts concerning church extension work. If, therefore, the pastors will cheerfully and conscientiously bring this work to the attention of the churches the people will gladly give in the spirit of him who gave his life for the founding of his church. We earnestly request the pastors to at once arrange to bring this great work to the attention of their churches and help the board to greatly increase the number of contributing churches in this September offering.

There is no good reason why every church that gives to home and foreign missions should not also give to church extension. This is just as much a mission work as that of the Foreign or Home Boards. No church organized by state or national boards can live without the necessary building. It is no use to spend money to preach the gospel and organize churches and then let them die for lack of the necessary buildings. The American Society and the C. W. B. M., also our state boards, are realizing this fact, so that now they do not care to project new work at important points except they are assured that the Board of Church Extension can help with the building in case the mission cannot build alone.

This fund was organized by the brotherhood and the brotherhood must support its child. There is a great work to be done by this board. Its magnitude cannot be measured. There was \$60,000 needed at the board meeting on Tuesday, August 5th. More than one hundred churches would have filed applications had we encouraged them to build by loaning funds.

## SISTER: READ MY FREE OFFER



## Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrapper. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 208 Notre Dame, Ind., U. S. A.

We are shocked when we hear of a mission church losing its building by mortgage foreclosure at the hands of a secular loan concern. Should we not receive as great a shock when we lose an opportunity by failing to help a mission to hold the captured point by putting up the necessary building? Let us awake and be sensible and practical in our Lord's work.

We are organizing about 300 new churches annually. Half of these each year call upon this board for loans. We do not loan money to a church that can borrow money on the ground. This fund is a financial friend to the church that has no friend financially. There are 127 home societies, district, state and national that are sending out one or more evangelists to organize churches. Half of these must have aid in helping to build. The secular loan concerns will not loan money to mission churches. They say they are financial experiments, and therefore they will not loan to them. We must therefore build up a great fund that legitimate appeals may be answered at once.

The board asks elderly people to consider the annuity plan. This board was urged by the national convention at Des Moines, Iowa, to take annuity money. The board did not accept annuity money until 1898, because it was thought best to wait until the fund practically paid its way with interest at 4 per cent on loans. On August 1st there was \$70,000 in the annuity fund. The board pays 6 per cent to all over 50 years old. The annuity bond is as good as a government bond. This annuity money is loaned out at 6 per cent to help build churches when we cannot answer demands with 4 per cent money. We needed \$20,000 of annuity money at our last meeting. The people should

send us their hundreds and thousands. Your money would not be taxed, your income is regular and you have the glorious satisfaction of knowing that your money is earning you 6 per cent while it is building churches.

On August 5th there was nearly \$330,000 in the fund, over 640 churches have been built, and 230 have paid back their loans and \$220,000 have been returned in loans and interest to build other churches.

If the annual reports of the different boards are consulted it will be found that no work is more economically managed. Counting the interest as helping to pay expenses this work has cost the contributors only 2½ per cent from the beginning. The interest is now paying expenses.

The corresponding secretary and the field secretary do not call for 5-year pledges. The churches are tired of the 5-year pledge plan. We are therefore dependent on the annual offering almost wholly. If this work is to continue to grow the churches must make the Annual Offering Day a great and profitable day. Some of the churches that have paid out on their 5-year pledges feel that they have done their duty. Not so, if this work is to grow. If they gave liberally to start this work they should continue to give through the annual offering.

Let us all pray and work for the September offering. It is our glorious privilege.

G. W. Muckley,  
Kansas City, Mo. Cor. Sec.

## A MOTHER'S MILK

May not fit the requirements of her own offspring. A failing milk is usually a poor milk. Borden's Eagle Brand Condensed Milk has been the standard for more than forty years. Send for book, "Babies," 71 Hudson St., N. Y.

## A SAD CALAMITY.

James W. Zachary writes us he has suffered severe financial losses by investing all his money and borrowing one thousand dollars beyond what he had to invest in a company which has failed. He adds: "Now, I propose to go to work and pay every dollar I owe, even though it takes me ten years. I am not writing this article to beg money. I am not made out of that kind of material. Before I would beg for myself I would resign from the ministry and hire to work on some farm for fifty cents per day. All the capital I now have left is my books and the electroplates. Recently I printed one thousand copies of my best book, 'The Witness of the Spirits,' Rom. 16, nearly three hundred pages. Price, fifty cents in Manila cover and one dollar in nice cloth binding. There have been sold over ten thousand copies of this book. The proposition I make to my friends to aid me in my sad calamity is this: Send me a dollar for a cloth bound copy of 'Witness of the Spirits,' or the same amount for one copy of each of all the following books in paper binding: 'The Witness of the Spirits,' 50 cents; 'Moore and Ingersoll Unmasked,' 25 cents; 'The Zachary-Smith Debate,' 25 cents; 'Origin of Baptists and Christians,' 10 cents; 'Christian Endeavor Question,' 5 cents; 'Days of Long Ago,' 10 cents; 'Old Kentucky Whisky,' 10 cents; 'Ingersoll Unmasked,' 25 cents; 'The Quarterly Christian,' 25 cents. The whole lot for one dollar.

"Address,

"James W. Zachary,  
"Box 301, Lexington, Ky."

## "WHAT ARE YOU GOING TO DO?"

Editors Christian Century:

Dear Brethren—I have carefully studied the "Chronicle's Desk" in issue of 7th Inst., and finding my own convictions therein strongly expressed I ask, as I have asked of myself and others a thousand times, "What are we going to do about it?"

There is a cause for this deadness which is characterized by quiescence in the presence of moral evils in society. The churches are sinfully "accepting the existing conditions." Then what they need is to be stirred up to a refusal to be satisfied with existing conditions. We need a new crusade, a Great Moral Motive.

What will furnish this motive? The Disciples of Christ were enthusiastic over a reform which was mainly doctrinal. The general public no longer regards the Bible as a doctrinal arsenal. No great moral motive is likely to be derived from a doctrinal contention. In vain has the attempt been made for nearly a century to arouse the churches to enthusiasm over worldwide missions. There is a feeling abroad that our type of civilization is

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A Co-educational College. Thoro Classical, Ministerial, Philosophical and Scientific courses. Large and experienced Faculty, commodious buildings, helpful literary societies, active Y. M. C. A. and Y. W. C. A., efficient departments of Music, Art, Oratory and Business. Thoro Preparatory department, well equipped Gymnasium and Astronomical Observatory, two fine Ladies' Dormitories with steam heat and electric lights. A Dormitory for Ministerial students decidedly reducing their expenses. Beautiful, high and healthful location in village without hurtful allurements. Waterworks fed by purest spring water. Motor line to Cleveland. Excellent advantages, expenses moderate. Session opens September 22, 1902.

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Sixty-second session begins Sept. 23. Courses offered: Classical, Ministerial, Scientific, Literary, Preparatory, Normal, Music, Oratory, Art, Book-keeping, Shorthand and Telegraphy. Eighteen professors. Buildings thoroughly repaired and refurnished. Ladies Dormitory equipped with all modern conveniences, including steam heat and electric light; an ideal home for young ladies. Expenses very low. Reduced tuition to ministerial students and children of ministers. College year divided into three terms. Cost of board, room, fuel, light and tuition as low as \$120 per year. Ladies and gentlemen admitted on equal terms. For catalogue and full particulars, address the president,

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Schools of Music, Art and Oratory.  
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Students from 22 States.  
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MRS. W. T. MOORE and MRS. L. W. ST. CLAIR, Principals.

Christian University  
Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

Dr. CARL JOHANN, President.

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Robert E. Hieronymus, Pres.  
EUREKA, ILL.

not an unmixed blessing to the heathen.

#### A Crusade for Justice.

Why not start a crusade for justice. One of the "existing conditions" which the churches have accepted is that of an economic system by which the grossest injustice is done to the producers of wealth. They are daily robbed of a large share of the products of their skill and toil. This wrong rankles in the hearts of the masses. They hate the churches because they do accept the existing conditions and help to keep them in existence. It does not do to ignore "external reforms." The program of Jesus dealt with the physical man before it dealt with the spiritual man. If we may rely on Matthew's account of his sayings and plans his kingdom of heaven was as fully material as it was spiritual. If we are to undertake to realize his idea of saved society it will be by starting a crusade for a righteous state.

And to my thinking this is the very motive that is lacking and must be supplied.

This is not for publication. I simply write out of a full heart. Yours with best wishes. F. M. C.

#### NEBRASKA C. W. B. M. CONVENTION.

The nineteenth annual convention of the Christian Woman's Board of Missions of the Christian Church of Nebraska met in session August 6 at 1:30 p. m. at the Bethany camp grounds, with the president, Mrs. J. S. McCleery of Beatrice presiding. The devotional service was conducted by Mrs. Z. O. Doward of Grand Island. Miss Lucile Parks of Beatrice favored the convention with the beautiful solo, "Christ Is All," which she rendered in a most touching and impressive manner. The president in her annual address reviewed the successes of the past year, showing the work to be in a progressive condition, and recommended that the board enlarge its borders during the coming year in a more intellectual way by the generous distribution of missionary literature. The secretary and organizer, Miss Olive Griffith, reported that the year closed with sixty-four auxiliaries and 1,234 members. The treasurer, Mrs. Nellie Hanna, reported that the moneys raised for all purposes during the year was \$2,155.66, an increase over last year of \$224. One of the bright features of the convention was a model junior meeting conducted each day by Mrs. Janet Marferding, superintendent of young people's work.

Mrs. Edgar Price of Beatrice gave a very thoughtful address upon "The Value of Junior Work." This was followed by a round table, the following topics being discussed: "Special Offerings," Mrs. T. F. A. Williams; "United Mission Study Course," Mrs. Calla Scott Willard; "The Auxiliary Member at Home," Mrs. Rose B. Wil-

kinson. The evening session was opened with a devotional praise service conducted by Mrs. H. J. Kirschstein of Hastings. Reports of the various committees were then submitted. The nominating committee reported the following officers for the coming year: Mrs. J. S. McCleery, president; Miss Olive Griffith, vice-president; Mrs. Calla Scott Willard, secretary and organizer, and Mrs. Nellie Hanna, treasurer. The leading address of the convention was made by Miss Bertha C. Mason, one of the Mexico missionaries upon her "Experiences in Mexico." The sweetest session of the convention was held Sunday afternoon at 5 o'clock, when the "Quiet Hour" was observed and was presided over by Miss Olive Griffith. This closed one of the best conventions, in many ways, ever held in the state.

Mrs. H. J. Kirschstein.  
Miss Narcissa Snell.

#### DESERVED APPRECIATION.

At the business session of the quarterly social of the Eureka College Aid Association at the residence of Mrs. Colburn, July 25, 1902, the following resolution was passed:

"Resolved. 1. That we fully appreciate the liberality and public spirit of our president, Mrs. Dr. Crawford, in bringing about the endowment of a chair in Eureka College. We heartily recommend that it be named the Sarah J. Crawford chair, in honor of our president, and hope that it may remain a permanent monument of her interest in Christian education, and also that of her husband, who has so generously seconded her efforts in this noble enterprise.

"2. That this resolution be published in our local papers, and in the Christian Standard, Christian Evangelist, Christian Century and Illinois Christian News, in order that other friends of Christian education may be stimulated to more earnest endeavor and larger liberality by the noble example of Dr. and Mrs. Crawford.

"Mrs. B. J. Radford,  
"Mrs. N. S. Haynes,  
"Miss Sallie Picknell,  
"Committee."

Eureka, Ill., July 28, 1902.

#### TEXAS CHRISTIAN UNIVERSITY.

Great improvements are in progress at Texas Christian University. The Girls' Home is being greatly enlarged, a new three-story music building is being erected and the main building is being thoroughly remodeled. Several forces of hands are engaged on the various parts of the work, but with all the crowding possible we feel that we will not be quite ready to open school September 2d, as we have published. We want to be sure to have things in readiness for our pupils and we have therefore decided to defer the opening one week. That is, the session will

open Tuesday, September 9th, instead of Tuesday, September 2d. All prospective students will please take notice of this change. The prospects for the opening so far as we are able to judge at this distance are exceedingly good. We trust that our students will not be discommoded by this change. But if any should feel disappointed, they can console themselves by the reflection that they will have very superior advantages when school opens. Texas Christian University will undoubtedly have one of the finest educational plants in the country.

E. V. Zollars.

#### A GREAT MEETING.

Bro. Herbert Yeuell has just closed a meeting of six weeks at Newport News. A man like Bro. Herbert Yeuell, filled with the spirit of the living God and preaching with the power and love that he does, can establish our plea anywhere. We started with 28

### New England CONSERVATORY OF MUSIC

GEORGE W. CHADWICK, Director.

Our new buildings, costing nearly \$1,000,000 to erect and equip, are now finished. We offer greater facilities, master teachers and more thorough instruction, than elsewhere to be had, here or abroad.

Our present enlarged facilities and magnificent resources should lead you to send for our year-book, which we mail free.

FRANK W. HALE, General Manager, Boston, Mass.

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### Pacific Theological Seminary,

Opens August 19. Reorganized faculty of distinguished ability and faculty. Special courses by Professors Starbuck, author of "Psychology of Religion," and Stratton, of Philosophical Department, University of California. Full University opportunities gratis. Thorough training. Electives. B.D. and Diploma courses. Address Pres. J. K. McLEARY.

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Undenominational. For the training of men and women for service as home or foreign or church missionaries, and other lines of Christian work. Able instructors and lecturers. Tuition free. The next session opens in the Clarendon Street Baptist Church, Oct. 1. President, A. C. Dixon, D.D.; Dean, J. D. Herr, D.D. For further information address:

REV. JOHN A. McELWAIN, Supr., Clarendon Street Baptist Church, Boston, Mass.

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members and closed with 108 added to that number. Our house of worship is just completed. Bro. H. C. Combs preached yesterday. We had about 200 in attendance last night. He represents the State Board, through which Bro. Yeuell was sent here, and to which we feel very grateful.

Thos. W. Brooks.

#### CONVENTION NOTES.

With the consent of the editor, we desire from this time forward to keep the readers of the Century posted concerning all that relates to our coming national convention, which meets in Omaha, October 16th to 23d. Within the last few weeks we have had but little to say through our church papers but the committee in Omaha has been at work and we have assurances that a great host will assemble in the Gate City this fall.

Persons who are expecting to come to the convention should take note of the fact that they cannot buy a one-fare round trip ticket during every day that the convention is in session. But three selling dates were allowed us by the Western Passenger Association. These are October 15th, 16th and 18th. Selling dates in other associations, such as the Central, the Southeastern and Southwestern are made to conform to the selling dates in the Western Passenger Association. This is a very important matter and should be remembered in arranging the time of your departure for Omaha.

We are receiving inquiries with reference to the location of hotels and boarding houses. The Coliseum in which the convention will be held is located in the residence portion of the city. We will be able to provide entertainment for thousands of people within easy walking distance of the convention hall, if you want to go to a private home. Those who prefer entertainment in the hotels will be obliged to take the electric cars to the convention hall. Restaurants and lunch counters will be provided in and about the convention hall so that those who want to remain through the day can get meals without leaving the building. Rest rooms will also be provided so that those who may want to spend an hour in quiet may do so.

A great many will want to know about the cost of living while in the city. Of course you can spend as much money as you want to, but if your means are small, and you want to bring your expenses down to the minimum, you can live very nicely upon \$1 per day. This of course will call for economy, but surely an opportunity to attend such a gathering of consecrated workers as this is to be is well worth a little sacrifice and self-denial on your part.

If you have not yet received some of our beautiful red stickers, drop us a postal card and they will come to you. We also have on hand some more



## THE CRESCENT,

Eureka Springs,  
OPENS JULY 3d

As an all-year-round resort hotel, operated by the Frisco System, under the management of Mr. E. E. Sumner. Low round trip rates to Eureka Springs in effect every day in the year. For further information, address any passenger representative of the



of our large hangers. You should have two or three of them to hang up in your church. Your name and address on a postal card will bring them to you.

Omaha, Neb. W. T. Hilton.

#### SCHOOL OF THE EVANGELISTS.

##### Enlargement.

This institution is growing. At last it is enabled by the grace of God to set "an open door which no man can shut" before the poor young man who desires to preach the gospel. We started out with one farm. Now we have three—"Quaker Acre," Kimberlin Place and Riverside, about 300 acres in all. We started out with two mules. Now we have ten mules and three horses. Growth is apparent on every side. The school is not run for money, but to help the young man who desires to preach. We have plenty of room and plenty of work. We want young men of purpose, free from bad habits. To all such we send out an invitation to come and share with us. Send for an announcement at once. It is free and will be sent on application. We have both classical and English courses.

Address Ashley S. Johnson,  
President.  
Kimberlin Heights, Tenn.

#### Favorable Responses.

Chicago, Ill., August 18.—Already generous responses are coming in to my appeal of a week ago for funds for our national committee. I take this means of thanking the many who without a moment of delay answered my request for help. Some sent more than \$5, others were not able to send quite so much, while many sent the exact amount asked for. I believe there are many others whose answers are on the way and still others who, having neglected the matter for a few days, will attend to it on reading this notice.

Are there 5,000 persons in the United States who read this who will be willing to send \$5 apiece? Are you one of them? This is the hour of our need. A crisis is upon us, and this request should be answered before the week has expired. Make all checks and drafts payable to

Oliver W. Stewart, Chairman,  
1518 Manhattan Bldg., Chicago, Ill.

Girls, remember that a promise to die for you is no good unless accompanied by a life insurance policy.

A family Bible is a more harmonious present for your young wife than is your mother's cook book.

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